

RELIGIOUS INFORMER.

PUBLISHED MONTHLY BY EBENEZER CHASE, P. M. ENFIELD, N. H.

To whom all letters, must be addressed.

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FOR THE INFORMER.

Copy of a letter from Elder Ziba Woodworth to the editor dated at Montpelier, Vt. May 13, 1825.

DEAR BROTHER CHASE,

If you think it will be for the honour of our Master, you may give the following a place in the Informer.

The cause of Zion still lies near my heart. If not deceived, I value it highly above my natural life. I greatly rejoice to hear of revivals in religion, and likewise to feel it in my own soul.

It hath pleased God of late to convert a few souls in my neighbourhood. Three houses, where prayer has not been wont to be made, have become bethels, and I trust sweet incense ascends to the throne of Jehovah. May the Lord carry on his glorious work, till his lofty praise shall sweetly reverberate from mountain to mountain, and the world shall be filled with his glory.

My health of body is very poor, but blessed be the Lord I am always happy in mind. I have undergone two severe turns of fever since I saw you at Strafford Yearly Meeting, and in each of them, when my pains were so great I could scarcely breathe without a groan; like David I cried to the Lord, and he heard me, and in an instant delivered me out of all my distresses.

I have preached but a few times since last September, and never expect to much more. Sometimes I get out to hear preaching, and feel so full that I sit in a chair and preach part of the day; and a few times have been able to stand and preach. I earnestly exhort all my brethren, and especially in the ministry, to be strong in the Lord and in the power of his might. For ever victory will be proclaimed on Zion's side, and infidelity will seek a place to hide its now brazen, but then blushing face.

In pure bonds of gospel love, I subscribe myself your sincere friend and brother in the gospel of Christ.

ZIBA WOODWORTH.

FOR THE INFORMER.

Extract of a letter from Brother James Peters, dated at Wayne, Ohio, May 16, 1825.

DEAR BROTHER,

Once more I take my pen in hand to inform you of the work of God in these parts. There has been 120 souls converted to God in Wayne, Ohio, since I wrote to you last. It has been a general reformation amongst us. Likewise God is to work in reformation in Pennsylvania, where I labour. Let his name have all the glory.

JAMES PETERS.

FOR THE INFORMER.

Copy of a letter from Elder Samuel Wire to the editor, dated at Jerusalem, N. Y. May 18, 1825.

BELOVED IN THE LORD,

I rejoice to communicate some things concerning the work of God in this region. The reformation I mentioned in my last in Flint Creek Hollow, town of Middlesex, still continues and spreads. It has opened a door of utterance in the town of Italy, and a number have obtained hope in Christ, and I have baptized thirteen in that town, and, in company with Brother Orren Abbot, have constituted a church of eleven members in that town, and a council from Benton Quarterly Meeting constituted two more in the town of Middlesex, so that now there are three churches in the town of Middlesex; two have about fifty members each, and one eight.

The Lord is pouring out his spirit in various towns in this country, souls are every day delivered out of the kingdom of darkness, and translated into the kingdom of God's dear Son, and rejoice in hope. I have baptized eighty-five since the first of February last, and many more are waiting to receive the ordinance. Among the number I have baptized two of my own daughters, one in her eighteenth year, and the other twelve years old.

In the neighborhood where I live, the Lord has favoured us with a few mercy drops, which has greatly comforted

our poor hearts, especially my companion, who, having been in heaviness through manifold temptation, when our daughters were brought to rejoice in God under our own roof, began to sing, "I have escaped from the fowler, his snare is broke, my help is in God."

There are a number more that have professed faith in Christ, and others are seeking him sorrowing.

While the before mentioned Brother Abbot and myself have been travelling for a few days, we have had joyful seasons, while we have heard the cries of the wounded and the songs of the delivered in almost every meeting, and seasons of baptizing in four neighbourhoods. In Italy, where we constituted a small church, one like the jailor went forward in the night into the watery grave.

The Benton Quarterly Meeting was holden in Middlesex on the 7th and 8th of May, in which we enjoyed a glorious season. The weather was pleasant, and the Lord manifested himself to us in such a manner, that few could say they knew it not. There were fifty converts in the meeting, or more, that had been converted since January last.

At the close of the q. m. we ordained Br. Amos Perry to the work of the ministry.

Benton q. m. will be holden in Barrington, Stuben County, N. Y. on the Saturday before the second Sabbath in August next.

SAMUEL WIRE.

REVIVALS.

A letter is received from Brother Samuel Bradford, dated at Marion, Ohio, May 9th, by which we learn that a revival has taken place in that town, and that forty or more persons have professed to be brought to the knowledge of the truth. He also states that in a town south of Marion, a few have lately been converted, and a church is gathered; and likewise to the west, under the improvement of Br. David Marks, several have been hopefully converted to God.

The Ohio Yearly Meeting will be holden at the dwelling house of Elder Dudley in Centre Township, near Marion, O. on the 2nd Saturday and Sabbath in Oct. next. A general attendance of the Elders and Brethren is requested.

The Rhode Island Quarterly Meeting was held at Gloucester, on the 7th and 8th of May. Eight epistles were presented from different churches and their branches. The information generally conveyed was not unfavourable, but it is rather a low time in the q. m. generally. The commemoration of the Lord's supper was attended, at the close of the meeting on the Sabbath, by a larger number of brethren than perhaps have ever before been together in the q. m. on the like occasion. The next q. m. was appointed at Taunton, Mass. on the second Sabbath in August next, and Saturday preceding.

The Elders' Conference the Friday before.

JOB ARMSTRONG, Clerk.

FROM THE GOSPEL LUMINARY.

From Elder Philip Sanford, to the editor, dated at Canandaigua, N. Y. April 17, 1825.

DEAR BROTHER,

Believing news of the increase of the kingdom of the Prince of Peace to be comforting to the followers of the Lamb, I wish to give you some account of the wonderful work of God in this part of his vineyard.

About six years ago I came to this place, where I found a small number of Christian brethren, who had formerly been united with the church in Woodstock, Vermont, and were still contending for the faith once delivered to the saints. These brethren, seven in number, together with four converts, I acknowledged as a church in Christ. The following year I moved here with my family, and have been labouring steadily in this town the most of the time since.— We have many times set together in heavenly places in Christ, while his banner over us has been love, and his fruit sweet to our taste.

There has been some addition to the church yearly, while the cry of the saints has been, "Lord revive us; O Lord, if this vine is of thy planting, may it prosper and flourish." In the latter part of 1823, the Lord began to work among us in power, and a goodly number, we believe were converted to God, who soon afterwards followed their Saviour in baptism. From that time until the present, the work has been prospering in a glorious manner. In a neigh-

borhood a few miles to the north, we have witnessed with heartfelt joy, the wonderful display of God's power, in bringing the loftiness of man low, that the Lord alone might be exalted. Many of the stout hearted have been willing to bow to the mild sceptre of Prince Immanuel, and crown him Lord of all.

We have had a good revival the winter past, among the youth. Several give evidence of having passed from death unto life, and more are enquiring what they must do to be saved. Within eighteen months I have baptized about fifty, and a number more are now waiting to follow their Lord in this command. This is the Lord's doings and marvellous in our eyes, and unto him be the glory for ever and ever.—Amen.

Yours, &c.

PHILIP SANFORD.

FOR THE INFORMER.

Copy of a letter from Brother Benjamin S. Manson, dated at Limington, Maine, June 3d, 1825.

DEAR BROTHER CHASE,

The second day of last April I came into this town and commenced labouring in the gospel vineyard, with a Brother John Stevens, and we attended from one to three meetings in a day for eight days. A glorious work of reformation commenced, and the work was so powerful, that in four weeks there were seventy souls hopefully converted to the Lord of life and glory. We have continued our labours together until the first of June, and from the time that the reformation began until now there has been about one hundred and thirty souls hopefully converted to our God. We have also visited a number of towns in this vicinity, had good seasons, and saw the prospect of revivals in a number of those towns.

Elder Jeremiah Bullock, who lives in this town, has been with us some part of the time; also a number of other preachers have visited us in time of this reformation.

There have been in this town people converted from the age of eight years up to people of seventy-two, and about all classes share in this good work.

Oh, may reformation spread and meet reformation, till all shall know the Lord from the least to the greatest.

Yours in the Lord forever, BENJ. S. MANSON.

A PERSUASIVE TO PUBLIC WORSHIP.

That the public worship of Almighty God is habitually neglected by a great number of those, who "profess and call themselves Christians," is a fact too obvious to need proof. The churches, in some places, are nearly deserted; while the fields, the roads, and the public houses, are crowded. It is a reasonable calculation, that in some considerable towns in the United States, at least half of the inhabitants absent themselves from the house of God. How awful is the idea, that supposing a town to contain 20,000 people, no less than 10,000 of them live in the neglect of their duty? But, surely, "these things ought not to be!"

Is it not reasonable that we should worship God? In him, we "live and move and have our being." And is it not right and becoming that we acknowledge our dependance? Is God the only King and Governor to whom no homage should be paid? As man is a social being, and disposed to unite with his fellow men for civil purposes, it seems agreeable to reason and the nature of man, that human creatures should associate together in the service of God, to confess their sins, to implore his mercy, to obtain his grace, and to praise him for the blessings already received.

This has been the general practice of all nations of the world, and in every age of it. We read of Cain and Abel, the sons of Adam, appearing before God, and probably, at the head of their families, with their different offerings. In early days, every father of a family acted as its priest. The history of the Bible, which is the oldest in the world, fully shows that Noah, Abraham, Joshua, and all the ancient worthies thus worshipped the God of their fathers. And when a great part of the world had corrupted themselves by idolatry, God was pleased to restore the true worship by a revelation of his will to Moses. A variety of regulations were ordained by God himself, and for many ages observed by the Jews. The divine presence and glory were frequently manifested as tokens of his approbation; and when, at any time, they neglected his service, terrible calamities befel them, as marks of his displeasure.

Our Saviour himself frequented public worship in the temple and other places. He gave directions for the right performance of it, "in spirit and in truth." He plainly intimates in the Lord's prayer, that we should pray *with* and *for* others, by teaching us to say, "Our Father—Give us our daily bread—forgive us our trespasses," &c. Jesus Christ having finished the work he came to perform, ascended up into heaven, but promised shortly to send down his Holy Spirit. While the disciples waited for this gift "they continued daily with one accord in prayer and supplication." It was when they were thus employed, that the Holy Ghost descended and by his heavenly influence enabled them to preach "Christ crucified" to the multitude, with amazing success. The first Christian converts abounded in the acts of public worship—"they continued daily with one accord in the temple." In early times they certainly met together by day break on the Lord's day, to sing praises to Christ as their God and Saviour." The Lord's Supper was administered very frequently; and the history of the church shows, that from that time to this, the public worship of God has always been attended by the great body of professed Christians of all denominations. It is therefore a new thing, that those, who bear that sacred name, should desert the house of God.

Public worship is strongly recommended by the many great advantages derived from it. Hereby a friendly intercourse is maintained between the different ranks of society. These are too apt to dislike each other; and their different situations keep them at a distance: but in the house of God, "the rich and the poor meet together; the Lord is the maker of them all." By uniting in the same expressions of humility, prayer, praise, and attention, an *union* of spirit and interest is promoted; they learn to care for each other; "to bear one another's burdens, and to fulfil the law of Christ."

Nor is it an advantage of small importance to the lower ranks of mankind, that the habit of attending public worship, and a laudable desire to appear with decency before others, excite diligence, produce cleanliness, and are consequently conducive to health; while it is too obvious that the slothful man, who disregards the Sabbath and the worship of God, often neglects the care of his person, and is covered with filth and rags.

Morality is also promoted by public worship. The services of God's house have a direct tendency to produce and increase that "fear of God, which is the beginning of wisdom." Persons do not usually proceed to extreme lengths in open iniquity, who meet every week, to confess their past sins, to pray for mercy, and to hear from the pulpit the commandments, threatenings, and promises of God. Look around you, and you will observe that atrocious and desperate sinners usually abandon the worship of God altogether; for according to an old saying, "Praying will make a man leave off sinning, or sinning will make him leave off praying."

Divine worship is well calculated to prevent an excessive love of the world. People, who are busily employed all the week in worldly affairs, find their hearts too prone to "cleave to the dust." It is therefore of great use to be directed on the Lord's day to the great objects of faith; to be reminded of the vanity of the world, the uncertainty of life, the approach of death; and to have our views extended towards the eternal world, and the different states in which saints and sinners will ere long be forever fixed.

But the greatest advantage of public worship is, that thereby we obtain a knowledge of "the glorious Gospel of the blessed God." Jesus Christ, the great Head of the church, has commanded that his Gospel should be preached to every creature; and a command to preach it, certainly includes a command to hear it. The Gospel signifies *good news*, "glad tidings of great joy to all people," namely, "that God so loved the world, that he has sent his Son to be our Saviour; that whosoever believeth in him should not perish, but have everlasting life." The Gospel is a proclamation of God's mercy, through Christ, to sinners ready to perish. "Therein the righteousness of God, by faith, is revealed to faith; even that righteousness, which Christ wrought out by his obedience and death; a righteousness such as the law demands; such as we are destitute of; but such an one as we must have or perish. This righteousness is held forth to sinners; and becomes the righteousness of every one, who sees his need of it, and is enabled to trust in it for his own acceptance with God.

The same Jesus, who commanded this Gospel to be preached, has promised to be with those, who preach it, to the end of the world. He has also declared, that, wherever two or three meet in his name, he

will be in the midst of them." These promises should induce us all to be diligent hearers of the word. Our Saviour has said, "Blessed are they, who hear the word of God and keep it." Paul says, "it is the power of God unto salvation;" it is the grand instrument, which God has appointed, and which he blesses for the purpose of regeneration, or making us new creatures. Hereby the ignorant become "wise unto salvation." Hereby sinners are brought to repentance. "Faith cometh by hearing, and hearing by the word of God; and it is by faith that the heart is purified, the conscience cleansed, affliction softened, and holiness promoted.

These are some of the great advantages, which attend the worship of God. What an enemy then to himself, is that person, who wilfully and habitually neglects the service of God, and thereby renounces them all—and for what? What equal advantages can be proposed? Is a walk, or a ride into the country, or a visit to a friend, or any amusement whatever, of equal value? Certainly not. These are short lived pleasures at best; but the blessings derived from the service of God are solid, spiritual, and everlasting. It is thus that the soul is formed for the worship of God above, and prepared to join the general assembly of the church triumphant.

These arguments seem of sufficient weight to convince any man, who believes the scripture, that the public worship of God is a "reasonable service." How is it then, that thousands, in this Christian country, dare to live in the neglect of it? Those, who reflect upon it, must certainly form some excuses, which appear plausible to themselves, and serve to still their consciences. But it is highly probable, that the greater part of those, who neglect this duty, never reflect upon the subject; but give themselves up to a careless, thoughtless temper. Such, however, would do well to consider their ways. Man is a rational being; and it is his duty to consider his relation to his Creator, the duty he owes him, and his own personal safety, in reference to the eternal world, whither he is hastening.

If indeed any have drunk the deadly poison of infidelity, we need not wonder at their defection, nor that "they set their mouth against the heavens, and defy the Holy one of Israel;" but it may be charitably hoped, that their number is comparatively small, and that the greater part rather forget than defy him; that they deceive themselves by vain excuses, which, upon second thoughts, they may be willing to lay aside. Indeed, the infidelity of some ought to be an argument with others to confess Christ crucified before men. Now is the time for us to show "Who is on the Lord's side;" nor can they be thought his friends, who are unwilling to avow it, by uniting in his public service.

It may be proper here to consider some of those objections, which are frequently urged by way of excuse.

One says, "I can serve God just as well at home, by reading a good book, as if I went to church." It is to be feared, that many, who make this objection, do not employ much of their time in reading, especially in reading religious books. That some parts of the Sabbath should be spent in reading and retirement, is certainly right and very commendable; but one duty is not to displace another. We have already seen that Christ has appointed public worship; and if you are a Christian you must obey his laws. It is not for you to set up your private opinion against the authority of heaven; to despise the ministers and ordinan-

God, is to despise him; and no pretence of serving him as well another way will be admitted. If you carefully examine your own heart, you will probably find that it is sinful sloth, prejudice, and self-conceit, that keep you away.

Another objector cries—“I do not see that people, who go to church so much, are any better than their neighbours.” If they are not, it is their own fault; for they have better means of improvement, and ought to excel. “But who art thou that judgest another man’s servant? To his own master he standeth or falleth.” Perhaps he might be much worse, if he did not go to church; and probably you would be much better, if you did—for you will surely admit that there is room for amendment. But your neighbour’s conduct is not the rule of your duty. Leave him to God, while you obey the divine command.

Another absents himself, because he does not like the preacher; his voice, his manner, or his conduct offends. You would do well seriously to consider how far your dislike of the minister is well founded. Perhaps you never prayed for him in your life; how then could you expect to profit by his ministry? But if you have sufficient reason to dislike his doctrine, because it is unscriptural, or his life, because it is immoral, you are at liberty to attend elsewhere. “Take heed what, and how you hear.”—Prove all things, and hold fast that which is good.”

Mean apparel is an objection of thousands more. The poor are ashamed to appear among their well dressed neighbours. But remember, “the Lord seeth not as man seeth; man looketh at the outward appearance, but the Lord looketh at the heart.” If you “worship him in spirit and in truth,” your service will not be less acceptable, because of your mean attire. The poor man may be clean, and then no one will despise him, whose opinion is worth minding. Wait then upon God. It is his blessing that maketh rich; he can prosper the work of your hands, enable you to procure the comforts of life, or raise up charitable friends to assist you; and nothing is more likely to procure them, than your steady and serious attention to public worship. Good men will observe, pity, and help you.

Too many plead the incumbrances of young children as an excuse; and many poor women are not at church for years together. But scarcely any ought to be wholly hindered by a family. The father, or an elder child, where no servant is kept, should stay at home by turns; or neighbours might do this friendly office for one another occasionally; some contrivances of this kind will be made, if there is an inclination; for other purposes they are made.

But indeed—The want of inclination is the greatest hindrance of all, and the true objection of most. But what does this discover? It shows the want of the fear and love of God. It shows the power of a carnal mind, “alienated from the life of God.” It proves a person to be in a state of nature, and a child of wrath. “O consider this, ye that forget God, lest he tear you in pieces, and there be none to deliver!”

Take in good part these plain hints, these faithful cautions, dictated by a sincere desire to promote your present and eternal welfare. Duty to God, your own best interest, the influence of example, and the good of your country, all invite you to the house of God. Delay no longer, and however long you may have neglected his service, and forsaken your own mercies, let the very next Sabbath find you in a Christian assembly. May God incline your heart to his service, which is

perfect freedom! May his churches be crowded with sincere worshippers; may they echo with his praises; may they resound with the glad tidings of salvation; and thus may thousands be made "joyful in his house forever!" And O, that every reader may sincerely add, *Amen, and Amen.*

THE MORAL PALM TREE.

"*The righteous shall flourish as a palm tree.*"—Psalm xci. 12.

Many are the illusions, the illustrations, and the figures of speech, used in the Bible, to convey spiritual ideas and sacred things to the mind. That before us is singular in beauty, and well adapted to its designed purpose.

The palm tree is of a singular excellence, and may be called the tree of wonders. Perhaps it is the most useful and profitable of all the trees of the blooming orchard, or the wide extended forest.

The palm tree takes no repose, it bears fruit every month! Thus righteous men, through the efficacy of divine grace, bring forth much fruit! They devise liberal things daily.

Palm trees vary in their species, there being different sorts, eight at least. Thus believers vary in degree one from another; some are more and some are less beautiful; some are more and some are less fruitful; some are more and others less healthy and strong.—See Rom. xiv. 1, 2.

The nut *barca*, which the tree bears, is, in its juice and quality, refreshing, wholesome, and very useful in fevers. Thus the righteous are very useful; by their prayers, their counsels, and their conduct, they not unfrequently abate the fever of sin—a worse fever never raged.

If the roots of the palm tree happen to touch the sea, or any brackish water, the fruit which it then bears is very much improved. Thus in regard to the true believer; the righteous man, let him be planted in the neighbourhood of adversity, let his roots be steeped in the waters of affliction, it will be found, on a just comparison, that the fruit he may then bear is far superior in quality, and sometimes more abundant in quantity than in the days of his higher prosperity. The branch in the vine, which bears some fruit, "he purgeth, that it may bring forth more fruit." So said Jesus.

Of the leaves of the palm tree, the natives of India form umbrellas to screen them from the scorching rays of the sun, or defend them from impending torrents of rain. The righteous, under God, oft screen the wicked from impending torrents of flaming wrath. Perhaps righteous Lot was, for a length of time, a protection to Sodom and Gomorrah; and Noah, for 120 years, a defence to the world.

Palm trees flourish best on low grounds. On hills they seldom come to maturity—scarce ever to perfection. In this particular the comparison is striking. The righteous generally thrive best in a low station, in the soil of humility. The Christian, who has flourished as a palm in a low situation in the world, has been found to lose much of his beauty and excellence, when elevated to rank in life, and to a high station in the world. If you rise, "be not high-minded, but fear."

Palm trees are exposed to injury by means of cattle, which rend the tender bark, and it is found necessary to fence them in. Now the Lord has surrounded the righteous with a wall of salvation, and underneath

are the everlasting arms. Satan confessed the security of Job, and said to God, "Hast thou not made a fence round about him?"

It is credibly reported that the palm tree alone is sufficient to build, to rig, and even to freight a ship with bread, wine, water, oil, vinegar, sugar, and other commodities! Thus the righteous are rich in divine graces and in good works. They reprove, rebuke, and exhort; they help the poor and pray for the rich. They sympathize with the afflicted, and comfort the mourners. They feed the hungry—refresh the weary, and help all mankind.

The palm tree is sometimes injured by a certain species of black worms, which are said to eat their way into the very heart of the tree. Thus the righteous are frequently injured by unhallowed passions, and by temptations that are ever aiming at the heart. Some of the finest palms have suffered material injury by these black worms, these strong temptations.

There is in the palm tree a part of distinguished excellence, called *palmito*; it is the innermost eye of the tree, far exceeding in quality the richest milk; it is exquisitely delicious to the taste. Thus in a righteous man there is a quality, a certain principle, which gives excellence to all he is and all he has: that principle is sincerity, "godly sincerity." Yes, his words and actions bear the stamp of integrity. His matter of rejoicing, in suffering and under false accusations, is the conscience void of designed and wilful offence, both before God and man. Insincerity is a mark, a proof of hypocrisy; it is an evidence of unrighteousness. If there were no current coin, there would be no counterfeits, no hypocrites.

The finer boughs, and even leaves of the palm tree, made up into wick, serve the purpose of a torch to give light around. Thus righteous persons are said to be lights in the world. By their conversation and example they give illumination to those, who walk in darkness, and are pursuing the by-paths of error and sin.

Some palm trees are said to produce leaves called *ollas*. These leaves are of such a texture as to serve the purposes of paper and books. With a style of pointed iron the natives can impress fair characters, and write swiftly and legibly, without using ink of any kind. What a singular provision, when our manufactured paper was unknown! Now, observe, the righteous are formed, by grace, to such a texture, as to receive the fairest and finest impression, under the ministry of divine truth. 2 Cor. iii. 3.

That the fruit and foliage of the palms may not be injured by rending storms, nature hath provided some of the strongest bandages, a sort of canvass, which holds them firm. Thus the righteous are united and bound together by the ties of love, a spiritual and divine affection, which is stronger than death. This protected the prophets and apostles; this preserved the martyrs, the persecuted Waldenses, the reformers, the 2000 ejected ministers, and the numerous French refugees. The righteous man, however poor, or persecuted, or despised, ranks with the excellent of the earth, as the palm with the first and finest of trees.—This is the man to be respected. The majesty of his principles, and the purity of his actions, render him like the stately cedar on Mount Lebanon; a tree of righteousness, the Lord's own planting.

The palm is said to rise high, to fifty, sixty, and even to a hundred feet. It seems to present its fruit towards heaven, and make an offer-

ing to God. Thus the righteous mount upwards ; they rise in the sections, desires, and aims, towards God and heaven.

The palm is regarded as an emblem of *constancy*, being always green. Constancy is one property of the righteous ; they hold on their way, and do not draw back to perdition.

The palm is the emblem of *fruitfulness*, as it bears fruit every month. Now Jesus Christ said to his disciples, "I have ordained you that ye should go and bring forth fruit, and that your fruit should remain."

The palm is an emblem of *patience*. Oppressive weights may be hung on its branches, without hindering its growth, or preventing its thriving. Thus the Christian often thrives most under oppression, and in circumstances of trial.

The palm is an emblem of *victory* ; and in it, as such, we may read the future glory of the righteous. This world's conquerors bore it in their ovations, amid the acclamations of the multitude ; but the soldiers of the cross shall bear it in the triumphs of eternity, amid the songs of the redeemed.—*London Christian Instructer.*

MONITOR.—No. 8.

OF PRAYER.

"Pray without ceasing." 1 Thess. v. 17. Such is our dependence on God, that we are obliged not only to do every thing for his sake, but also to seek from him the very power. This happy necessity of having recourse to him in all our wants, instead of being grieved to us, should be our greatest consolation. What happiness is it, that we are allowed to speak to him with confidence ; to open our hearts, and hold familiar conversation with him by prayer ! He himself invites us to it ; and, as St. Cyprian well observes, we may judge how ready he is to give us those good things, which he himself solicits us to ask of him. Let us pray then with faith, and not lose the fruit of our prayers by a wavering uncertainty ; which, as St. James testifies, hinders the success of them. The same apostle advises us to pray when we are in trouble, because thereby we should find consolation ; yet, we are so wretched, that this heavenly employment is often a burden, instead of a comfort to us. The luke-warmness of our prayer is the source of all other infidelities.

"Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you." Matt. vii. 7. If riches were to be had for asking, with what earnestness, assiduity, and perseverance, would men ask for them ? If treasures were to be found with looking for, what place would escape their search ? if by knocking they could gain admittance into the king's council, or the highest places of preferment, what a knocking we should hear ! But what reproaches, pains, and disappointments we undergo, in search of false happiness, vain honour, and wretched pleasures of this world, where nothing remains to us besides remorse. Divine grace is the only true good, yet the only thing they neglect ; the only thing which they have not patience to wait for. The promise of Christ is infallibly certain, and it is our own fault, if we do not find the effect of it.

FENELON.

MINISTERIAL DUTIES.

All faithful ministers of the gospel, who are called by the Spirit of God to the sacred office, are obliged to act in ten different departments :—

First, As ambassadors from the King of kings to his rebellious subjects, who have revolted from him, with conditions of peace, and offers of full pardon, if they will return to their allegiance.

Secondly, As officers in the army of heaven, to enlist soldiers under the banner of Christ, the Captain of our salvation, to fight against the world, the flesh, and the devil; to teach them their exercise, and to direct them how to obtain their armour.

Thirdly, As doctors, who are to make the disorders incident to the human soul their study, that they may administer relief to them, and direct them to the great Physician, Christ, who alone can perfect their cure.

Fourthly, As lawyers, who must be well acquainted with the land of promise, and the right every person has to an inheritance in it, and with the Wonderful Counsellor, to whom they must lead them, to have their claims established against all opposition.

Fifthly, As wise master-builders, under the High Architect of the universe, they are to endeavour to build up their people as spiritual houses, as temples for God to dwell in.

Sixthly, As labourers in the vineyard of the Lord, to prepare the ground of the heart, to plant the good seed, to water it, and to watch over it continually.

Seventhly, As shepherds over the flocks of the Lord, to guard them; to feed them, to strengthen the weak, to heal the broken, and to bring back the wanderers.

Eighthly, As stewards of the household of the Lord, to dispense to his people the bread of life, and to lead them to the fountain of living Water.

Ninthly, As watchmen to the servants of God, to warn them of the approach of their enemies, in order that they may be able to repulse them, and

Tenthly, As pilots, to guide the souls of the persons committed to their charge into the haven of everlasting rest, and to teach them to cast their anchor, Hope, into the only sure ground, the Lord Jesus Christ, where alone they can be secure.—*Phil. Rec.*

FROM THE WESTERN LUMINARY.

PARENT AND CHILD.

Dear Sir,—I send you the following anecdote, stating how a guilty parent was reclaimed from the sin of profane swearing; and by the same instrument brought to engage in the duty of family prayer. About twenty years since, when I was a wicked, careless sinner, my eldest son, then about four years old, had been living in a family in the country, where there was a pious young woman, who had taken much pains, both by precept and example, to impress my son's mind with the importance of religion, and especially of secret prayer. The family, with whom he lived, was in the habit of bringing him to see his mother on Saturday, and calling for him on the Sabbath day following. On one of these visits he asked his mother in my presence, "where bad people would go to, who said bad words?" But before his mother had time to give an answer, he asked if they would not go to hell! His mother's answer was, that they would unless they repented. He answered with a deep sigh, which I never shall forget, that his papa would go to hell, then he said bad words, repeating those profane expressions, which I was

in the habit of using. Language would fail, in expressing my shame, confusion, and remorse at the time. I endeavoured to conceal my feelings by affecting to continue reading a book, I had been perusing; but I had become almost blind with remorse, for I could not distinguish one line or letter from another.

My reflections were about the following. Surely it is now high time that I break off from such profane and sinful oaths, when my own child has become my reprobate. I from that hour resolved that I would cease from that sin at least, and never set the example to my children; which promise I have been enabled to keep from that day until this.

It pleased God shortly after this rebuke, to give me such views of my exposed and ruined situation as a guilty sinner, that I was led to cast myself on the arm of divine mercy, through a dear Redeemer's blood and righteousness. I made a publick profession of my repentance, and faith in the Lord Jesus, by connecting myself with his church and people. Yet so great was my natural diffidence, and want of resolution, although deeply impressed with the duty, that I did not engage in the performance of family prayer. Now, again, the Lord sends my son to reprove me in this thing: My son asked his mother in my presence, if all good people did not pray? To which his mother answered, yes. He then asked his mother if his papa was a good man? To which his mother replied, yes, my dear, I hope he is. "Well, then," said he, "if papa is a good man, why don't he pray? Miss — prays every night and morning."

This had the effect, I trust, which God in his adorable providence intended. I became greatly embarrassed; and at the same time God's holy spirit impressed my mind with the importance of the duty of family prayer; and before closing my eyes to sleep I determined I would commence the discharge of that duty, and have ever since, through much weakness and infirmity, endeavoured to continue the same, much to my own comfort, and not in vain to the great blessing of my family.

L. M.

WEARE QUARTERLY-MEETING

Was holden in this town, the last Saturday and Sabbath in May last. We enjoyed a very agreeable interview during the meeting, though not so many accounts of revivals, as we sometimes have heard; yet we were pleased to hear that the churches generally stand stedfast in the faith. Two churches were received at this meeting as sister churches, viz. one at Springfield, Vt. and one at Hopkinton, N. H.

The preaching was instructive and interesting.

The next q. m. is appointed to be holden at Andover, N. H. on the last Saturday and Sabbath in August next.

Athens Quarterly-Meeting was holden in Porter, Scioto Co. Ohio, June 4th, 1825.

The churches reported at this meeting are as follows;

Alexander 33 members, Morgantown 11, Columbia 18, Porter 89.

Brother George Davis of Columbia, Ohio, is chosen standing clerk for the Quarterly-Meeting.

ORDINATION.

Ordained in Alton, N. H. June 14th, 1825, Brother Thomas Flanders to the work of an Evangelist.

sermon by Elder Enoch Place from 1 Tim. iv. 16. "Take heed unto thyself, and unto thy doctrine; continue in them, for in doing this thou shalt both save thyself and them that hear thee." Consecrating prayer by Elder John Knowles. Charge by Elder Nathaniel Berry. Right hand of Fellowship by Elder Arthur Caverno.

Communicated for the *Informer* by Elder Salmon Tobey of Providence, Rhode Island.

POETRY AND PIETY.

[We published a few weeks since (says a late Maine paper) the sudden death of the Rev. Harvey Loonis, of Bangor, Maine. He had ascended the pulpit to preach from the text, "This year thou shalt die," when he was observed to falter, and in a few minutes was a corpse. The lines following, from the Penobscot Gazette, refer to that event. They unite the pure spirit of poetry with heavenly piety.]

THE DESERTED CONFERENCE ROOM.

Ye need not hang that candle by the desk,
Ye may remove his chair, and take away his book;
He will not come to night. He did not hear the bell,
Which told the hour of prayer. I cannot speak the reason;
But he does not seem to love, as he did once,
The conference room.

We've waited long of late, and thought we heard, at length,
His well-known step. We were deceiv'd,
He did not come. 'Tis very sad to say,
But he will never come again.

Do ye remember how he'd sometimes sit
In this now vacant corner, quite hid by its obscurity,
Only ye might perceive his matchless eye
Striving to read the feelings of your souls,
That he might know if ye would hear the voice of Jesus?

Ye do remember—Well—He's not there now,
Ye may be gay and thoughtless, if ye will,
His glance shall not reprove you.
Or, if ye choose it, ye may slumber on your seats,
And never fear the watchman's eye.
It weeps not o'er you now.

There—listen to that hymn of praise;
But how it falters on the lip;
How like a funeral dirge it sounds.
Ah! ye have lost your leader, and ye cannot sing;
But hearken. When ye struck that note,
Did ye not hear an angel voice take up the lofty strain
"For thou, O Lamb of God, art worthy?"

"Twas his voice.
Not rising, as in former days, from this low temp'6;
Sing softly, or ye will not hear it.

Only the clearest, softest strain, waving its way
From the celestial world, just strikes the list'ning ear;
And now, 'tis gone.

Ye've not forgotten what he us'd to say,
Or, if ye have, methinks he'd answer,
"Remember, O my people, for the day approaches
When ye must remember.
Accept of mercy, while ye may. What shall it profit
'Tho' you gain the whole world and lose your souls?"
And then he would conclude, perhaps,
"A few years hence, and where are we?
Our bodies mouldering in the tomb,
Our very names forgotten by the living,
Our spirits, where are they?"

O how it chills the heart to think
That voice is no more heard, within these walls,
It is no fiction, is it? no deluding dream?
Ah! no. Our friend is gone. The damp of death is o'er him.
The moon is shining on his grave. He will not wake
Until he wakes to immortality.

'Tis sweet to pause and think
In what a higher world than this his spirit shines;
How very near he is to Jesus. For sure he must be near
To him in Heav'n, who did so love his name on earth.
And now he's wash'd his mortal woes and sins away,
And now he drinks the consolations of a Saviour's love;
And now he tunes his voice to angel themes,
And now he joins a band, the rapture of whose song
An angel's mind can scarce imagine.
How does he swell the chorus "Thou wast slain for us!"
A song not new to him; he had been learning it
In years gone by.

But we are not in heav'n. We are here
Where desolation reigns in every heart,
And sorrow looks from every eye.
Soon we must go away, and there is none to ask
A blessing for us. When we're done praying
We shall stand and wait. But none shall say
"Now grace be with you."
Yet, surely we must not repine
At what he does, who made us. He hath done well;
So be it, Father, even so, since it hath seem'd
Most righteous in thy sight.
And if we ask of God a blessing for ourselves,
If we repent that we have sinned against Him,
He will not frown upon us. He'll hear our prayers.
We'll go then, trusting in his name.
He oft hath blessed us in this room,
He'll bless us yet again—we'll go.